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history, of the American Revolution, together with its causes and consequences. The Siege of Boston, as we have said, is now an old story, and it has been often told ; but we have more reason to recur to it with attention and honest pride, than the inhabitants of Paris, Berlin, Vienna, Buda-Pesth, Milan, Naples, and Rome have to rejoice in the history of their own renowned cities during the last eventful year of European Revolutions.

ART. VII. — 1. *Dictionary of Greek and Roman Antiquities*. Edited by WILLIAM SMITH, LL. D. Second Edition. Boston : Little & Brown ; London : John Murray. 1849. 8vo. pp. 1293.

2. *Dictionary of Greek and Roman Biography and Mythology*. Edited by WILLIAM SMITH, LL. D. Boston : Little & Brown ; London : John Murray. 1849. 3 vols. 8vo.

It is a very common thing to compare the scholars of the present age disadvantageously with their predecessors. "There were giants in those days" is often quoted, implying that in *these* days the earth is inhabited only by pigmies. If there *were* giants, it should be remembered that these overgrown and misshapen monsters are exceedingly apt to be weak in the knees. A similar notion prevailed for a long time with regard to the comparative stature of the doughty champions of chivalry, and their supposed degenerate descendants. But the Eglington tournament, if it did no other good, dispelled this illusion, by showing that the rusty armor of the Middle Ages was considerably too small for the sturdy limbs that then and there essayed to put it on. If we cannot wear the mailed coats of the olden time, it is for another reason than because we are not big enough to fill them out. As Diomedes says, so may say the scholars of our times : —

Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες ἐνχόμεθ' εἶναι.

Let us not be accused of irreverence towards the great names of the past. We pause with unspeakable awe before the mighty tomes of Grævius and Gronovius ; we contemplate Fabricius with distant respect. We never think of Tiberius

Hemsterhusius without fancying an imperial form clothed in the majestic robes of Greek and Roman lore. Salmasius, Ernesti, Valckenaer, and Ruhnken, are names whose conjuration will always have a magic power over the scholar's heart. But it is nevertheless true that the scholars of the present day are as much in advance of their predecessors, as the physicists and philosophers are in advance of theirs. Bentley browbeat his generation into believing him the very Pope of philology, and his great work on the Epistles of Phalaris went far towards justifying the faith in his infallibility. But with all his talent and his immensity of learning, we think almost as little now of his conjectural emendations of Horace, as we do of that monument of scholastic folly, the critical edition of *Paradise Lost*. Porson's metrical dogmas have lost their authority in the eyes of the classical Protestantism of this age. Progress has been as remarkable in our knowledge of antiquity, as in our views of nature. The great investigators of our times have breathed a new life into philological pursuits. With all the details which the elder philologists possessed, and innumerable others of which they were ignorant, they have applied a philosophical method and a critical spirit to the subject, which have put a new face on the study of antiquity. Even the investigation of the texts of ancient authors has been conducted with more ability and a juster discrimination. Our knowledge of the metrical and rhythmical systems of the ancients has assumed the form almost of a science, by the labors of Hermann, Apel, Boeckh, Munk, Gotthold, Seidler, Lachmann, and others. But when we turn to the outward and inward life of the ancients, — to their civil history, their political and judicial institutions, their ways of thinking, their manners and customs, their costumes and amusements, their moral ideas and religious practices, we are struck with the still greater improvements made upon the achievements of the elder scholars. Manso's *Sparta*, Müller's *Dorians*, Boeckh's *Public Economy of Athens*, Hermann and Wachsmuth's *Political Antiquities*, Becker's *Gallus* and *Charicles*, Winckelmann's *History of Ancient Art*, and a thousand other similar works of combined taste and erudition, have raised the science of antiquity to the rank of one of the most liberal and generous pursuits in which a man of culture can be engaged.

Among the most striking indications of this improved condition of classical affairs, is the appearance of the volumes whose titles stand at the head of the present article. Those of us who are unfortunate enough to have reached "the middle of the way of our life," when we remember the imperfect aids — "helps," in pretty much the same sense in which the term is applied to American domestics — which in our youth professed to assist us up the slow and toilsome *Gradus ad Parnassum*, cannot abstain from envying the happier lot of those who have taken our places on the benches of the schools. Lempriere's Classical Dictionary, Adams's Roman Antiquities, and perchance Potter's or Robinson's Greek Antiquities, were then our renowned and only guides ; and well do we remember being more thoroughly beaten in attempting to cope with the Roman legion in the pages of Adams, than ever was a Carthaginian army on the fields of Italy or Spain. But now all this is changed. To say nothing of the great progress recently made in grammar and lexicography, by Matthiæ, Buttmann, Kühner, Zumpt, and by Schneider, Passow, Pape, Freund, and many others, what immense advantages have these works, prepared under the superintendence of Dr. William Smith, conferred upon our young friends who are now toiling through the successive stages of their classical education.

The Dictionary of Greek and Roman Antiquities was first published in numbers, commencing, we believe, in 1842. The articles were written by a combination of the ablest teachers and scholars in England, — some of them even by eminent men from Germany. The writings of the men of letters in that land of all-comprehensive erudition, of course, were freely used in executing this timely plan. Besides those we have already mentioned, the distinguished works of Meier, Schöman, Bunsen, Platner, Hudtwalcker, were put under contribution. So deeply felt was the want of such a book, that not only was a large edition rapidly sold in England, but it was immediately stereotyped in the United States, and displaced every other work on the subject in our schools and colleges. This was to have been expected. The men who were engaged in its preparation were masters of the learning of the subjects on which they wrote. The articles show different degrees of merit, and varieties in the manner of their execution ; but there are none of them which are not better than any thing of the kind that had appeared in English before.

If we were to select from the great mass those portions which appear to us to show the most decided advance beyond all that had been published in this form before, we should probably fix upon the articles in which the Greek and Roman dramatic representations, and the Greek and Roman judicial and political institutions, are handled. Upon all these points, the volume before us leaves but little to be desired. Last year, a second edition of this admirable work, improved and enlarged, appeared. No labor has been spared in correcting the errors and filling up the deficiencies which have been noticed in the first edition. Many old articles have been rewritten, and many new articles have been added, making in all three hundred pages of new matter, so that the present edition is in some material respects a much more valuable contribution than the first. Unfortunately for the American reprint, these additions can hardly be made use of in it, since, according to the common but most injudicious practice of American publishers, the first edition was stereotyped. This new English work contains, also, additional illustrations by means of wood-cuts, many of them of great importance to the proper understanding of the articles in which they are inserted. We notice also the addition of sixteen tables of Greek and Roman Measures, Weights, and Money, prepared from the best authorities on these several subjects, and so arranged as to exhibit the corresponding Greek and Roman Measures in comparison with each other. These are very valuable, and will be of great convenience; for they are drawn up, not only in a very clear and intelligible form, but with the highest degree of accuracy. Another improvement in the present edition will be found in the separate Greek and Latin indexes, which are carefully prepared and full.

The Dictionary of Greek and Roman Biography and Mythology, but recently completed, followed immediately upon that of the Antiquities. This was a more difficult and extensive undertaking than its predecessor. We have not read the whole work, but have used the numbers as they came out, by way of reference, so that we feel tolerably competent to judge of the value of its contents. The articles which we have examined have appeared to us to be drawn up with great knowledge, and upon a thorough scrutiny, not only of the original authorities, but of all the recent literature upon their

respective subjects. In the biographical notices of Greek and Roman authors, we find an account of the most important editions of their works ; — not usually of all the editions, for information of this sort on so extensive a scale belongs to bibliography, and not to biography, but enough of them to answer the purposes of all except the professional philologist. In this work, as well as in the other, there are varieties of style to be noticed, though we think, in general, that the editor has harmonized with great success the manifold materials with which he had to deal. Among the contributors we notice many names with which we had become familiar in the *Dictionary of Antiquities*, together with several new ones, such as Adolph Stahr, and Ludwig Ulrichs ; the former of the *Gymnasium of Oldenburg*, and the latter of the *University of Bonn*.

The biographical articles of the present work include all names of any importance in Greek and Roman literature, from the earliest times to the extinction of the Western Empire in the year 476, and to the downfall of Constantinople in 1453, when that city was captured by the Turks, and the Byzantine empire ceased to exist. The reason for stopping at these different points in the history of the East and West is a very obvious one. The traditions and something of the old splendor of the empire were maintained at Byzantium long after Rome itself had fallen a prey to successive hordes of barbarians from the fruitful but frozen north ; the language of Greece was cultivated by the scholars and writers of Constantinople, sometimes with almost Attic purity, long after the Latin of the Augustan age had degenerated into a corrupt jargon of intermingled Roman and Gothic elements. The length of time, therefore, embraced by the biographies in this work is more than two thousand years, and the richness of the information it presents to us can only be understood by comparing its articles with any or all of the works which we possessed in English before. The portion on the Byzantine history has nothing corresponding in any previously existing classical Dictionary. The lives of the Byzantine writers form an interesting and indispensable part of the history of Greek literature ; but we know not where we should find them so carefully digested, so well written, so full of literary information, and in so convenient a

form, as in the present volumes. A new and interesting feature of this Dictionary is the lives of the Christian writers, which are truly said to "constitute an important part of the history of Greek and Roman Literature," and which are to be found elsewhere only in voluminous and expensive works, beyond the reach of the common student and reader. But all these articles are written, as they should be, with reference to the literary, and not to the theological, relations of the persons whose names they bear. We ought to mention one further characteristic of these volumes, and that is, that in the treatment of mythological subjects, the Greek divinities are described under their appropriate Greek names, in accordance with the universal usage among the continental scholars, and the best usage in England and the United States. The only reason for the confusion of the two mythologies which has so extensively prevailed among us, is to be found in the ancient practice of learning the Greek through the medium of the Latin, into which the names of the deities, as well as other portions of the language, were translated by the nearest corresponding terms. But although some portions of the Hellenic and Italian mythological systems were identical in their origin, this was not universally the case; and even those which spring from the same source were so remoulded by the different nationalities in which they were adopted, that they became widely sundered in character, no less than in name, from each other. Much confusion has consequently always prevailed, in English and American classical studies, by blending together systems so diverse, not to say inconsistent. We rejoice that the writers in these volumes have carried out the only correct principle, which Thirlwall, Grote, and other excellent authors, had already done their best, though with partial success, to introduce.

Many of the biographical subjects in this work are beautifully illustrated by wood-cuts of coins. This kind of illustration lends a peculiar and personal interest to the articles in which they are inserted.

To convey an idea of so extensive a work by extracts is almost a repetition of the wise procedure of the *Σχολαστικός* in Hierocles, who carried a brick in his pocket as a specimen of his house. Nevertheless, we will venture

upon the experiment, by giving to our readers the following paragraph, taken from the article on Pericles.

“The internal administration of Pericles is characterized chiefly by the mode in which the public treasures were expended. The funds derived from the tribute of the allies and other sources were devoted to a large extent to the erection of those magnificent temples and public buildings, which rendered Athens the wonder and admiration of Greece. A detailed description of the splendid structures which crowned the Acropolis, belongs rather to an account of Athens. The Propylaea, and the Parthenon, with its sculptured pediments and statue of Athene, exhibited a perfection of art never before seen, and never since surpassed. Besides these, the Odeum, a theatre designed for the musical entertainments which Pericles appended to the festivities of the Panathenaea, was constructed under his direction; and the temples at Eleusis and other places in Attica, which had been destroyed by the Persians, were rebuilt. The rapidity with which these works were finished excited astonishment. The Propylaea, the most expensive of them, was finished in five years. Under the stimulus afforded by these works, architecture and sculpture reached their highest perfection, and some of the greatest artists of antiquity were employed in erecting or adorning the buildings. The chief direction and oversight of the public edifices was entrusted to Pheidias, under whose superintendence were employed his two pupils Alcamenes and Agoracritus, Ictinus and Callicrates the architects of the Parthenon, Mnesicles the architect of the Propylaea, Coroebus the architect who began the temple at Eleusis, Callimachus, Metagenes, Xenocles, and others. These works calling into activity, as they did in various ways, almost every branch of industry and commerce at Athens, diffused universal prosperity while they proceeded. Such a variety of instruments and materials were now needed, that there could hardly be an artisan in the city who would not find scope for his industry and skill; and as every art required the services of a number of subordinate laborers, every class of the laboring citizens found employment and support. This, however, though a most important object, and one which Pericles had distinctly in view, was not the only one which he set before himself in this expenditure. Independently of the gratification of his personal taste, which in this respect accorded with that of the people, his internal and external policy formed parts of one whole. While he raised Athens to that supremacy which in his judgment she deserved to possess, on account both of the natural capabilities of the people and the glorious sacrifices which they had made for the safety and freedom not of themselves only but of Greece, the magnifi-

cent aspect which the city assumed under his directions was designed to keep alive among the people a present consciousness of their greatness and power. This feature of his policy is distinctly expressed in the speech delivered by him over the slain in the first winter of the Peloponnesian war, a speech equally valuable as an embodiment of his views, whether the sentiments contained in it be, as is most probable, such as he actually delivered, or such as his contemporary Thucydides knew him to entertain. He calls upon the survivors to resolve that the spirit they cherish towards their enemies shall be no less daring than that of those who had fallen; considering not alone the immediate benefit resulting from repelling their enemies, but rather the power of the city, contemplating it in reality daily, and becoming lovers (ἐραστές) of it; and whenever it seems to them to be great, considering that men acquired this magnificence by daring, and judging what was necessary, and maintaining a sense of honor in action. The design of his policy was that Athens should be thoroughly prepared for war, while it contained within itself every thing that could render the citizens satisfied with peace; to make them conscious of their greatness, and inspire them with that self-reliance and elastic vigor, which was a surer safeguard than all the jealous measures resorted to by the Spartans. Nothing could well be further from the truth than the estimate Plato formed of the policy of Pericles, if he makes Socrates express his own views, in saying that Pericles made the Athenians idle, and cowardly, and talkative, and money-loving, by first accustoming them to receive pay. The great object of Pericles was to get the Athenians to set before themselves a great ideal of what Athens and an Athenian ought to be. His commendations of the national characteristics partook quite as much of the nature of exhortation as that of praise. This object, of leading the Athenians to value highly their station and privileges as Athenian citizens, may doubtless be traced in the law which he got passed at an early period, that the privileges of citizenship should be confined to those whose parents were both Athenians; a law which was called into exercise in B. C. 444, on the occasion of a present of corn being sent by Psammetichus from Egypt, to be distributed among the Athenian citizens. At the scrutiny which was set on foot only about 14,000 were found to be genuine Athenians, nearly 5000 being discovered to be aliens. That he had not miscalculated the effect likely to be produced on the minds of his fellow-citizens, is shown by the interest and pride which they took in the progress and beauty of the public works. When it was a matter of discussion in the assembly whether marble or ivory should be used in the construction of the great statue of Athene, the latter was selected, apparently for scarcely any other reason than that it was the

more costly. We have already seen that the bare idea of having their name disconnected with the works that adorned their city, was sufficient to induce them to sanction Pericles in his lavish application of the public treasures. Pity, that an expenditure so wise in its ends, and so magnificent in its kind, should have been founded on an act of appropriation, which a strict impartiality cannot justify, though a fair consideration of all the circumstances of the age and people will find much to palliate it. The honesty of the objections raised against it by the enemies of Pericles on the score of its injustice is very questionable. The issue of the opposition of Thucydides and his party has already been noticed.

“It was not the mere device of a demagogue anxious to secure popularity, but a part of a settled policy, which led Pericles to provide amusement for the people in the shape of religious festivals and musical and dramatic entertainments. These were at the same time intended to prepare the citizens by cheerful relaxation and intellectual stimulus for enduring the exertions necessary for the greatness and well-being of the state, and to lead them, as they became conscious of the enjoyment as well as dignity of their condition, as Athenian citizens, to be ready to put forth their most strenuous exertions in defending a position which secured to them so many advantages. The impulse that would be given to trade and commerce by the increase of requirements on the part of the Athenians was also an element in his calculations. The drama especially characterized the age of Pericles. From the comic poets Pericles had to sustain numerous attacks. Their ridicule of his personal peculiarity could excite nothing more than a passing laugh. More serious attempts were made by them to render his position suspicious in the eyes of the people. They exaggerated his power, spoke of his party as Peisistratids, and called upon him to swear that he was not about to assume the tyranny. Cratinas threw out insinuations as to the tardiness with which the building of the third long wall to Peiræus proceeded. His connection with Aspasia was made the ground of frequent sallies. His high character and strict probity, however, rendered all these attacks harmless.”

We have taken this almost by chance, and as merely a fair specimen of the average style of the articles. We might refer to those on Demosthenes and Æschines, as containing masterly discussions of the questions between the rival orators and statesmen, and of the historical transactions in which those questions were involved. The notice of Thucydides the historian, embraces an account of that author's

life and of his immortal work not surpassed in thoroughness of learning, and luminousness of style, by the admirable sketch in the new edition of K. O. Müller's History of Greek Literature. But to point out all, or one half, of the excellent articles in this work would require more space than we can possibly spare; and we have only to conclude with the remark, that the libraries of all classical scholars and schools will henceforth be considered defective unless they are furnished with these volumes. We are happy to learn that an edition has been printed for the American supply, and is now circulating in this country from the English press, at about one half the price for which the books are sold in London. We see it announced that the same editor has in preparation a Dictionary of Greek and Roman Geography, which, we presume, will complete the series: — a series which will constitute by far the most important contribution to classical learning which our age can boast.

ART. VIII. — *Philo; An Evangeliad.* By the Author of "Margaret; A Tale of the Real and Ideal." Boston: Phillips, Sampson, & Co. 1850. 12mo. pp. 244.

OF the poet, one of the interlocutors in *Philo* says,

"From all, he takes what each man deems his best,
As sketchers cull the landscape."

The comparison is significant and happy. Man is a poet, a *maker*, only by courtesy; his creations, whether in art or literature, are simply selections and combinations from pre-existing materials, and the maturest fruits of his genius never transcend the modest name of *composition*, which he was wont to give to his school-boy theme. But there is art and literature too, in which there is no composition, that is, no choice or arrangement of materials. Thus, the painted interiors of kitchens and ale-rooms, the fruit and cattle-pieces of the Dutch school, are not creations even in a subordinate sense, but mere colored drawings; they bear no traces of the painter's mental or moral individuality, and might have been made by a mere draughtsman, if he had only learned to grind